

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortabes,
men have evigt Liv.

H Y R D E N

Jeg er den gode hyrde. Joh. 10, 11.

Den som tror paa ham,
bliver ikke dømt; den som
ikke tror, er allerede dømt,
fordi han ikke har troet
paa Guds enbaarne Søns
Navn.

12te aargang.

Winnipeg, Manitoba, Juni 1936

Nr. 6

Anden Søndag efter Trefoldighet.

Luk. 14: 25-35.

Av J. R. Lavik, D.D.

“Meget folk vandrede sammen med ham”. De søkte at holde sig nær Jesus, ialfald i det ydre. Saaledes er det ogsaa nu. Vi tænker ikke fornemmelig nu paa de store skarer indenfor kristenheten som i det ydre bærer Jesu navn fordi de er medlemmer av saakaldte kristne nationer. Vi sigter her til de mange som holder sig ikke bare i det ydre til den kristne kirke, men som gaar og bærer paa en bevist religiøs trang, og søker at tilfredsstille denne ved at holde sig til kirken. Paa andre steder har Jesus noget at si ogsaa til de letsindige, de nysgjerrige, de verdsligsindede, de ugudelige. Men her henvender han sig særlig til de mange som søker at holde sig nær til ham fordi de kjender i sit hjerte en nagende sjæletrang som han alene kan tilfredsstille. Er Du, min ven, blandt disse? Hør da hvad han siger:

Du maa “regne efter, hvad det vil koste.”

“Hvem av eder som vil bygge et taarn, sætter sig ikke først ned og regner efter hvad det vil koste, om han har nok til at fullføre det med, for at ikke, naar han har lagt grunden og ikke er istand til at fullføre det, alle de som ser det, skal begynde at spotte ham og si: Denne mand begynde at bygge og var ikke istand til at fullføre det?” Vi kan vel alle mindes eksempler fra livet, som vidner om hvorledes man er gaat ivei med foretagender uten at beregne omkostningerne, til skade for baade sig selv og andre. Jesus gir os et eksempel til: “Hvilken konge som drager ut for at møte en anden konge i strid, sætter sig ikke først ned og raadslaar, om han med ti tusinde er istand til at møte den som kommer imot ham med tyve tusinde? Men kan han ikke det, da skikker han sendemænd til ham, medens han endnu er langt borte, og tinger om fred.” Konger og statsmænd er ikke alltid saa visdomsfulde, og der for blir resultatet ogsaa ofte baade skam og skade.

Det Jesus vil si dig med dette er, at det samme er ofte tilfældet i det aandelige. Det er i høiste grad uforstandigt ikke at beregne omkostningerne av at bli en Jesu efterfølger. Ogsaa der skal en bygning opføres. Hvad vil den koste? Ogsaa der har vi mægtige fiender imot os. Hvorledes kan de beseires? Hvad vil det koste? Hvilken skade vil man komme til at lide dersom man ikke søker de nødvendige opplysninger og gjør de nødvendige forhaandsberegninger?

Der er mange som, maaske i en stemningens stund eller under høitryk av religiøs bevegelse, har bestemt sig paa at bli en Jesu efterfølger; men uten at beregne omkostningerne, uten at søke opplysning om eller grundig betænke hvad det egentlig medførte. Og hvad blev saa ofte resultatet? Skuffelse, skam og skade baade for dem og for kirken og dens hellige sak. Hvilken slutning skal vi dra av dette? Skal vi med flid forsøke at undgaa al religiøs stemning og al religiøs høitryk? Aldeles ikke. Følelse og stemning er kraftmidler i sjælelivet som er git av Gud, men de maa stettes i bevegelse av Guds Aand og sandhet gjennom ordet, og det i den grad at samvittigheten rammes og viljen bøies. En trofast og samvittighetsfull forkyndelse av Guds ord medfører nødvendigvis dyp følelse og inderlighet; ti der er noget man av ganske hjerte vil med det, nemlig bevæge syndere til at omvende sig til Gud. Men samtidig maa der gives noiagtig opplysning om hvad det koster, saa det hele ikke munder ut i overfladisk og usand føleri. Ti det volder sjæleskade. Hvad koster det altsaa at bli en sand Jesu efterfølger?

Jesus siger: “Saaledes kan ingen av eder være min discipel, uten at han oppgiver alt det han eier.”

Det synes at være et meget strengt

ord. Vi mindes uvilkaalig den rike yngling. Da Jesus stilte dette krav til ham, gik han bedrøvet bort. Det var for stort et offer; det kostet ham for meget at bli en Jesu discipel. Han var rik og elsket sin rigdom. Men Guds Aand og sandhet hadde ogsaa rørt ved hans hjerte og vakt lyst og trang til at bli en Jesu discipel. Derfor gik han “bedrøvet” bort. Han elsket sin rigdom for meget, og var ikke villig til at bringe det offer som i hans tilfælde krævedes. Hvorledes det gik ham senere i livet, hører vi ikke noget om. Men ihvertfald fandt Jesus det tjenligst at stille ham ansigt til ansigt med det hele krav.

I vor tekst stiller Jesus os et krav som synes endnu strengere: “Om nogen kommer til mig og ikke hader sin fader og moder og hustru og børn og brødre og søstre, ja endog sit eget liv, han kan ikke være min discipel.” Hvorledes skal vi forstaa dette? Er det ret at hade sin egen fader og moder? Skal vi ikke heller elske og ære dem? Jovist! Gud har selv git os det bud at vi skal hædre dem, for at det kan gaa os vel. Det er ogsaa klart av Guds ord at vi bør elske hustru og børn, og søster og bror. Det ord “hate”, i dette skriftsted, har ofte vært fortolket som at “mindre elske”. Men denne fortolkning er neppe helt tilfredsstillende. Den svækker for meget Jesu sterke ord. Det forekommer mig at vi finder nøglen til den rette forståelse i ordene, “ja endog sit eget liv”. Vi skal hate vort “eget” liv, i motsætning til det liv som Gud skaper og fornyer i os. Vort “eget” for saavidt som det er syndig og skiller os fra Gud. Saaledes skal vi ogsaa hate det ved vore nærmeste slektninger som er syndig og som vil hindre os fra at leve for Gud. Vi skal ha hellig avsky for alt det syndige uvæsen, selv om det findes hos dem som staar os nærmest, som sætter den menneskelige vilje op imot Guds vilje. Det er en kraftig maate at gi uttrykk for den sandhet, at den som ikke vil avgjort bryte med synden i sin egen barm og i sin egen slekt, kan ikke være en sand Jesu discipel.

Koster det for meget? Nei det gjør nok ikke det. Ti det Du maa opgi av eiendom, navn og ære, slekt og venner, er kun saadant som staar mellom dig og livets største lykke. Men det er et offer som Du av naturen ikke magter at bringe. Gud alene kan gi dig naade dertil.

Hvad mere koster det at være en sand Jesu efterfølger?

Jesus siger: “Den som ikke bærer sit kors og følger eftir mig, han kan ikke være min discipel.”

Hvad var egentlig Jesu kors? Var det fornemmelig trækorset han bar op paa Golgata? Det var tyngre, og de legemlige smerter han led der han hang paa korset var større, end Du og jeg kan forstaa. Men hans egentlige kors var de sjælekvæler han led der “han bar vore synder paa sit eget legeme op paa træet”, de lidelser han gjennomgik for at sone for vor synd og fullbyrde frelsesverket som han hadd paataet sig. Hans kors var de lidelser han maatte gjennomgaa for at være tro mot sin opgave som verdens frelser. Dette kors bar Jesus alene. Ingen kunde da, og ingen kan nu, bære det for ham. Den naadens tjeneste var fullbyrdet engang for alle da han paa korset uttalte ordene: “Det er fullbragt.”

Men hvilket kors er det da Du og jeg maa bære? Jesus siger: “Den som ikke bærer sit kors og følger eftir mig.” Det maa være noget som staar i forbindelse med at følge efter ham, noget som er uadskillelig forbundet med at være tro mot ham. Og hvad er det? Jo, det er ogsaa lidelse. Ikke samme lidelse som den Jesus led, men der er dog en indre sammenheng. Jesu lidelse hørte med til frelsesverket; vor lidelse hører med til discipelstanden og discipeltjenesten. Og begge har sin dybeste aarsak i synden.

Har Du noget saadant kors? Kjen-

der Du til nogen lidelse som er kommet over dig fordi Du har vært tro mot Jesus? Eller kanskje Du ikke har vært tro mot ham. Kanskje Du har leflet med synden og gaat paa akkord med verden. Derved undgaar Du dit kors, men ikke enhver lidelse. Tvertimot, denne vei fører til den værste av alle lidelser, den evige fortabelse.

Vær ikke bange for korset dit, min ven! Vær tro mot Jesus i dit liv og i din tjeneste i hans menighet paa jord. Om Du derfor maa døie miskjendelse, haan, spot, eller endog aabenbar forfølgelse, hvad er det i sammenligning med den lidelse som Frelseren maatte gjennomgaa for at vinde evig frelse for dig. Desuten, for den tro Jesu etterfølger er discipelkorset og “den nærværende tids lidelser ikke at agte mot herligheten som skal aabenbares paa os.”

Har Du i sandhetens lys “regnet efter, hvad det vil koste” at være en tro Jesu Kristi discipel, da er Du kommet til den slutning at selv om det koster meget, saa koster det dog ikke for meget. Tvert imot! Det Du maa opgi, har kun timelig verdi og kan endog være til stor skade; og det Du vinder er til usigelig stor velsignelse og har evig verdi. Og korset som Du maa bære er ogsaa til velsignelse.

“Jo større kors, des mer til himlen” Sig nærmer den som elsker Gud; Ak, altfor let i verdens vrirmlen Av hjertet gudsfrøyt slettes ut. Lyksalig priser Jesus hver, Hvem Gud beskikker trængsler her.

Korsfæstede! lad korset blive Alt mer og mere kjær for mig! Din gode aand mit hjerte give Den tro som hviler glad i dig, Indtil forløsningstimen slaar, Og kronen over korset staar.”

KALD TIL VIRKE

Et kald: Fuld overgivelse til den herre Jesus. — Utdypelse av det aandelige liv. — Ivrig arbeide for Guds rike i vort kirkesamfund.

Første mai begyndte vi paa det andet kvartals innsamling for regnskapsaaret 1936. 30te april, første kvartals sidste dag, var der innskommet \$99,454.36, det er: 11.3 procent. Det burde ha været 25 procent eller \$218,750.00. Vi vet jo at veirforholdene i februar og mars i høi grad forsinket innsamlingen; men det andet kvartal er sikkerlig en bekvem tid for dette arbeide. Like fra paasken med den aapne grav og Herrens seierrike opstandelse til pinsen med Aandens utgydelse og begyndelsen paa den opplevende trefoldighetstid skulde særlig være en tid for ihærdig og alvorlig arbeide i vor kirke. Dette er i sandhet den behagelige tid.

Vort maal er at ha halvdelen av 1936 aarets bevilgning innsamlet ved andet kvartals slutning, og det bør vi arbeide for, saa at vi kan spare tusener i renter, og saa at vi kan undgaa at bli hindret i aarets to sidste maaneder ved mulig umildt veir og ufarbare veier som gjør det umulig at fullføre innsamlingen.

Vil du være saa venlig at gjøre alt du kan forat din menighet, dine organisationer og du selv kan ta alvorlig fat paa 1936 innsamlingen nu ved ukentlige gaver, bruk av konvolutsystemet, missionsfester og missionsoffere, specielle gaver fra organisationer og individer, Penny-a-Meal planen osv.? Det gjælder at vor kirke kan naa minst halvveis med innsamlingen omkring 31te juli. Det kan gjøres; men det avhenger av din virksomme deltagelse nu i det andet kvartal.

Vi faar opmuntrende rapporter fra dem som brukte Penny-a-Meal planen i fastetiden. Se til at arbeidskomiteen samler hver eneste bøsse. Dersom du av en eller anden grund ikke fik brukt denne innsamlingsmaate ivaar, saa kom i hu at der endnu er anledning til at anbringe bøsser i hjemmene for at bli innsamlet nogen gang i juni.

Der kan være mer end en god sak som trenger vor støtte. Vi har interesse for Guds rike overalt, men vor

første forpligtelse ligger i likeoverfor vort eget kirkesamfund i arbeide; det skulde ha fremfor alt i kjærlighet, støtte, interesse og arbeide. La os samle os om det! Vor kirke har opstillet et arbeidsprogram for kristelige skoler, hjemmission, hedningemission, barmhjertighetsarbeide og pension. Vi har paatat os likeoverfor Gud og mennesker at støtte dette program og la vore missionærer hjemme og ute, vore lærere, arbeiderne i vore barnehjem og andre barmhjertighetsanstalter, gamle, utslitte prester og presteenker faa det de trenger. Der har vi et felles ansvar.

“I skal være mine vidner baade i Jerusalem og i hele Judæa og Samaria og indtil jordens ende” (Ap. gjern. 1, 8). A. J. Bergsaker.

Fra Arbeidsmarken Vor.

Prince Albert lægmandsforening holdt et 3 dages møte fra 1—3 Mai i Bethania menighed, past. Langley's kald.

Møtet begyndte med aapnings præken av Emisær S. Fængstad over ordene: “Jesus er igaar og idag den samme og til evig tid.” Det var godt at høre at der er noget som ikke forandrer sig som er den samme. Som endnu tar imot syndere, og kalder paa dem. Guds løfter svigter aldrig.

Eftermiddag session begyndte kl. 2 med sang og skriftelæsning og bøn av O. J. Qvale fra Birch Hills. Salmen 544, 1—3 blev sunget hvorefter foreningens formand H. A. Hansen fra Bagley indledet samtaleemnet Matt. 22, 1—14. Indbydelsen til den store nadver. Indledningen var grundig. Naar jeg sier grundig saa mener jeg at samtaleemnet blev indledet først belærende og for det andet alvorlig. Den store sandhet som blev lagt til hørerne paa hjerte, var at mottage indbydelsen. Og saaledes bli isandhet Guds gjester ved hans Bryllups bord. Og la da særlig vægt paa en Sand levende omvendelse. Saa Gud kunde faa iklædt os den rette bryllups dragt. Som er kristi retfærdighet. Det vilde bli forlangt at referere hele indledningstalen. Men jeg kan med sandhet si, til Guds ære og pris, den gjorde et dypt inntryk paa de forsamlede. Efter indledningen talte past. Tandberg. Han sa det var ikke saa godt at si noget efter en saadan indledning. Men han la, i velvalgte ord, forsamlingen paa hjertet: at ta til hjerte hvad indlederen hadde sagt. Og la særdeles vækt paa at være iført Kristi retfærdighet. Sang 544, 4. Hvorefter Emisær S. Fængstad talte nogle ord og holdt bøn. Saa sluttet den første dag.

Lördags morgen samledes man atter i kirken kl. 10. Møtet begyndte med salme 22. Fængstad læste og holdt bøn. Formanden H. A. Hanson læste det opstillede emne Matt. 22, 1—14, og talte da nogle ord og betonet særdeles det 3dje vers, om at indbyde. Men de indbudne vilde ikke komme, vilde ikke bli en Jesu Kristi brud; dem vilde ikke komme. At bli en Jesu Kristi brud er en vilje sak. Mennesket maa ville bli frelst før de kan frelses. Vi indbydes idag at komme. Vil du komme nu.

S. Fængstad talte ogsaa over det 3dje vers, og la særdeles de troende paa hjerte at bede for dem som foragtet indbydelsen og vandret paa syndens vei.

Pastor Tandberg talte og la vækt paa at Være en værdig gjest ved vor faders bryllups hus, og da gjælder det særlig en hel mottagelse av det som vi fattes og kan bestaa for Gud med, nemlig Kristi retfærdighet fulgt og helt.

Eftermiddags sessionen begyndte med sang og andagt ved George Akre. Efter salme 635 talte pastor Magelsen i tilknytning til det opstillede emne, og la særlig vækt paa at faa de uomvente intreseret i sin sjæls frelse, og med iver og alvor vinne dem

HYRDEN

Organ of The Norwegian Lutheran Church of Canada.

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723 Victor St., Winnipeg, Man.

Published monthly. Subscription price: One copy, one year 50 Cents.

All contributions, changes of address, and money for the paper kindly send to

Rev. B. O. Lokensgaard, Manager,
722 Main St., Saskatoon, Sask.

Entered as second class matter at the Post Office at Winnipeg, Manitoba.

Gjenvalgt til redaktør. Ved distriktmøtet i Minneapolis blev undertegnede gjenvalgt til redaktør paa et aar. Jeg føler mig forvisset om at der er andre som passer meget bedre for stillingen end jeg gjør. Naar jeg nu er gjenvalgt saa skal jeg med Guds naade gjøre det bedste jeg forstaar med at redegire Hyrden. Haaper den velvilje som kommer tilsyne overfor bladet vil tilta i forøget grad saa det vil bli muligt at utgi bladet to ganger om maaneden. Tak skal alle ha som sender ind godt læsestof. Særlig vil jeg si tak til Mrs. Laura Brun og pastor A. M. Vinge som regelmessigt samler nyheter for W.M.F. og Y.P.-I.L.

Søndagsskolen. Søndagsskolen blir mer og mer nødvendig som institution for den Kristne Barneundervisning. Det er faa steder hvor den saakaldt religionsskole holdes. Flere menigheter kunde uten tvil avholde et fire eller sex ukers religionsskole men disværre det overlades hovedsakelig til søndagsskolen og presten ved undervisning til konfirmation at gi barne religionsundervisning. Vil gjerne sætte tilside en spalte i Hyrden for indlæg om "Søndagsskolens betydning". La os høre fra saadanne som har erfaring paa det omraade.

Fællesmøtet i Minneapolis. Den Norsk Lutherske Kirkes aarsmøte i Minneapolis var godt besøkt og alle saker blev drøftet og avgjort i broderlig aand. Fuldstændig beretning om møtet vil begynde i næste nummer av Hyrden. — Urness.

for Jesus. Han la vækt paa, at indbydelsen maatte bæres frem med alvor og kraft — vise de uomvente at vi mener det vel med dem at vi elsker dem.

Tilslut saa talte John Hansen, George Akre, Tandberg og Kvale, og saa sang man 650, 9—10 og stedets prest lyste Herrens velsignelse.

Sondags morgen oprant skjøen og hærleg. Kl. 11 holdt stedets prest bøn og skriftetale til Nadverdgjesterne, hvorefter H. A. Hansen holdt høimessepræken over "Høisangen" 2 Kap. Hvor han paa en klar maate fremstillet Kristi kjærlighet til os syndere. Og den sande troendes kjærlighet til Jesus. Det var i sandhet en god stund. Efter præken samledes altergjesterne ved Herrens bord hvor stedets prest forretet. Efter nadversgangen optokes offer til foreningens gjøremaal \$14.30. Eftermiddags sessionen begyndte med avsyngelse av salme 4 hvorefter Einar Haave ledet i Bøn. Salme 193 hvorefter evangelist Hansen talte og la særlig folk paa hjærte at mottage indbydelsen til salighet, og at dem maatte gjøre alvor av saken. Ole Utsogn talte ogsaa nogle formanningsord og George Akre. Stedets prest talte paa engelsk over alle de uskyldninger vi mennsker har for ikke at komme til Jesus. Pastor Lokkensgard fra Prince Albert talte ogsaa i det engelske sprog, og formant alle uomvente at motta Jesus i Naadens Tid. "And he also spok a few words about the Radio Broadcast of Prince Albert circuit over CKBI every Tuesday evening from 8 to 8:30". A collection was taken which amounted to \$8.08. — Dette er ogsaa et missions arbeide som vi maa komme ihu. Det var et velsignet møte og tak for at dere kom og sprettet velsignelse iblandt os.

T. J. Lanley. Med. Sec.

Pastor J. P. Tandberg, Weldon hædret paa sin 70aarige fødselsdag.

Paa grund av at past. Tandberg skulde gaa til Minneapolis paa Aarsmøtet, var det laget til et fødselsdagslag for ham paa Søndag, Mai 31te. Istedefor Juni 7, som var hans fødselsdag.

Til gudstjenesten paa formiddag var det møtt frem folk fra alle fem menigheter, Norden, Rose Hill, Glen Mary, Lake Park og Weldon. Middag var servert i kirkens basemnt av kvindeforeningen, til alle som var møtt frem. Et spesielt bord var dækket for æresgjesten og alle styresmedlemmerne fra hver menighet. Midt paa bordet var det en fin fødselsdags kake, dekorert med 70 lys i gult og hvitt. Styresmedlemmerne foreslog enstemmig at gi pastor Tandberg 2 maaneders ferie. Gjæsten tendte saa alle lysene, hvorpaa han takket dypt bevæget for den store oppmerksomhet som var bevisst imot ham. Efter middagen blev det tat en del billeder. Kl. 2 samledes man igjen i kirken hvor et godt program var git. Sang av Weldon sangkor. Duet av K. Gjesdahl søstre og Jacobsin søstre. Sang av forskjellige grupper av Søndagsskolens kor. Violin duet av Reidar Sundbo og Mr. Teigen. Deklamation av Mrs. O. Jacobson. Spruce Home — "Elias Ildprofeter". 2 numer av Weldon Sang Kor. Solos, Cecelia Sukke, Mrs. Asals og Mr. K. Jacobson. Sivert Olson læste derpaa et avsnit av Bibelen, hvorpaa han i korte, men hjertelige ord, takket pastor Tandberg for det trofaste og gode arbeide han hadde utført i Menighetene i de 15 aar han hadde vært prest i Weldon. Mr. Olson overrakte derpaa pastor Tandberg en pengegeve. Alle gikk saa hver til sit efter at ha tilbragt en rigtig hyggelig dag. (En deltager.)

Dødsfald.

Atter har Zions menighet, Dina, Alta., lagt til hvile en av sine medlemmer, Gilbert Veltekald. Han var født nær Foston, Minnesota 15de August 1890 og kom til Dina, Alta., Canada i 1929 med sine foreldre. Han blev stedd til hvile paa Zions Kirkegaard mandag den 4de Mai. En kort andagt holdtes i hjemmet og den egentlige sørgegudstjeneste i kirken. Menighetens prest talte over teksten 2 Kor. 4, 17—19. Et sangkor sang 2 vakre sange. Han efterlater sig en sørgende hustru, 4 barn, en mor, 4 brødre, og 3 søstre. H. T. Egdahl.

Yorkton kreds av den Norsk Luth. kirke holder kredsmøte i Aarnes menighet ved Kandahar, past. Thorpes kald, 4de og 5te Juli — Samtaleemne: Mat. 7, 15—29 indledes av past. C. L. Jøthen. Aapnings præken ved past. Past. P. E. Nelson lørdag formiddag kl. 11. Tilreisende som kommer paa fredag maa opsøke Haakon Sæther, som bor 4 mil syd fra Kandahar.

F. M. Aasheim, A. J. Gubberud.

Sydvestre Sask. Indermissions Forening avholder møter paa følgende steder: Norge Menighet, (midlertidig betjent at G. J. Ostrem) juni 18—19. Møtet holdes i telt paa G. N. Nostbakken's farm. I Røbsart mgh. juli 20—21; Spring Valley mgh. 22—23 juli; denne menighet ligger syd av Eastend, Sask., og saa i White Valley mgh. 24—26 juli. De sidste tre menigheter betjenes av Past. K. O. Kandahl. Ved disse møter blir Past. A. K. Odland av Torquay, Sask. og Past. J. O. Brekke av Frontier med som talere ved siden av andre medlemmer av Foreningen. Møte i White Valley blir Foreningens Aarsmøte. Kom og bli med. Bed for møterne.

B. Nyen, sekreter.

Swift Current Kreds møter i Bethania mgh. Past. I. O. Thvedts kald June 28—30. Kom til møte; og bed Herren velsigne Ordet at det maa bæres frugt.

K. O. Kandal. t
G. J. Ostrem.

Sydre Saskatchewan Indremissions forening vil avholde en Bibeluke i Lac qui menighet, Past. A. K. Odlands kald, 10 mil nordvest fra Torquay, Sask., den 1—5 Juli. Prof. E. M. Broen blir hovedtaler. Kom og vær med disse dager. Bed for møtet.

T. Salte, formand.

Bible Camp.

A Bible Camp for the Prince Albert and Saskatoon Circuits will be held at Outlook College, Outlook, Sask., July 6—10. Plans have been made for a busy and instructive week for all who come. Bible study, Characters in Bible History, Music, and Problems of Youth are the subjects which will be offered. Inspirational and recreational periods have been planned for each day.

The place is ideal for a Bible Camp. It is fully equipped. Students are

DEN NORSKE AMERIKALINJE

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Seilinger fra New York:

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BERGENSFJORD 1ste august STAVANGERFJORD 23de sept.
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Norskelinjens populære hjemlandsfærd fra Kanada arrangeres iaar med ss Bergensfjord fra Halifax

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Færden avreiser fra Winnipeg søndags aften den 22de november i spesielle jernbanevogner direkte til skibssiden i Halifax. Reducerte billetter paa jernbanen effektive for alle sommer og høstseilinger.

DEN NORSKE AMERIKALINJE

278 Main Street — — — Winnipeg, Man.
384 St. James Str. — — — Montreal, Que.

asked to bring their own blankets, sheets, pillow, and toilet articles. Meals will be served at a low price, which will be the total cost of attending the camp.

Registration will take place at camp on Monday, July 6, in the forenoon.

Remember the dates. Come and bring others to this week of Christian fellowship!

For further information write Rev. A. M. Vinge, Fairy Glen, Sask., or Rev. B. O. Lokensgard, Saskatoon, Sask.

The Swift Current Circuit Bible Camp will be held at the Tjomsland Coulee, at Swift Current creek, 18 mi. south of Webb, 16 mi. north of Scotsguard, Time: July 13—19. Guest speakers Rev. A. K. Odland of Torquay, Sask. and Rev. C. G. Tjomsland of Flaxville, Mont. Last year over 100 young people were in attendance; Free camping. Good shade. Good water. For further information write undersigned. Come praying.

G. J. Ostrem, sec'y of Com.

MORE CONTRIBUTIONS TO DOUBLE-MONEY-PLAN!

Trinty Luther League, Torquay, Sask. \$3.00; Albert Barman, Admiral, Sask. .50; South Imanuel Ladie's Aid, Admiral, Sask. \$3.00; Scotsguard Ladie's Aid, Scotsguard, Sask. \$3.00; Bethesda Ladies' Aid, Admiral Sask. \$5.00; Oscar Rud, Fairdale, N. Dak. \$2.00; Immanuel Y.P.L.L., Maxim, Sask. \$2.50; Zion Lutheran L.A., Kyle, Sask. \$6.27; Gerhard Ostrem, Kyle, Sask. \$1.00; Mr. and Mrs. S. Brun, Strongfield, Sask. \$1.00; Spruce Home L.A., Spruce Home, Sask. \$2.00; Prince Albert L.A., Prince Albert, Sask. \$2.00; Concordia Congregation, Parkside, Sask. \$5.25; Concordia Y.P.L.L. Parkside, Sask. \$2.00; Green Valley Lutheran L.A., Broderick, Sask. \$3.50; Mrs. Lena Petersson, Bagley, Sask. \$2.26; Beaver Creek Y.P.L.L., Ratner, Sask. \$2.00; Zion Lutheran L.A., Holden, Alta. \$1.00; Weldon Lutheran L.A., Weldon, Sask. \$3.00; Rev. J. T. Borger, Inwood, Man. \$1.00; Rev. H. T. Egedahl, Provost, Alta. \$1.00; Luth. Sewing Circle, Frontier, Sask. \$2.50; Lac Qui Parle L.A., Torquay, Sask. \$2.25; Mrs. O. Grinstead, Torquay, Sask. .25; Mrs. H. J. Shelstad, Torquay, Sask. .50; Spy Hill Norsk Luthersk Kvindeforening, Spy Hill, Sask. \$2.00; Bethesda Luther League, Wilcox, Sask. \$1.10; Rev. and Mrs. J. B. Stolee, Macoun, Sask. \$3.00; Hillsgreen Lutheran Sunday School, Morrin, Alta. \$2.00; Bethany Luther League, Donald, Alta. \$5.00; Bethany Ladies' Aid, Donald, Alberta. \$2.50; Saron Ladies' Aid, Birch Hills, Sask. \$5.00.

Spring Valley Ladies Aid, Hallonquist, Sask. \$5.00; Reuben Thompson, Ratner, Sask. 75c.; P. Elligson, Maxim, Sask. 50c.; Preeceville Ladies Aid, Preeceville, Sask. \$1.00; Saron Ladies Aid, Birch Hills, Sask. \$5.00; Rev. K. A. Knutson, Montney, B. C. 50c.; St. Olaf Ladies Aid, Watrous, Sask. \$2.00; J. A. Jorgenson, Venn,

Sask. \$1.00; Egland Family, Midale, Sask. \$2.00; Bethlehem S. S., Midale, Sask. \$1.00; L. D. R., Langham, Sask. \$2.00; Jirst Sask. Ladies Aid, Langham, Sask. \$3.00; Park L. L., Langham, Sask. \$2.00; Bardo Ladies Aid, Tofield, Alta. \$5.00; Good Hope Ladies Aid, Gladmar, Sask. \$2.00; Mrs. R. Eidsness, Gladmar, Sask. 50c.; Bethel Luth. Ladies Aid, Lea Park, Alta. \$2.00; Rev. and Mrs. S. D. Sorgen, Lake Alma, Sask. \$2.00; Bethania Ladies Aid, Starbuck, Man. \$5.00; Kyle Lutheran Cong., Kyle, Sask. \$2.60; Zion and Kyle Congregations, Kyle, Sask. \$7.00; Westlode Preaching Place, Kyle, Sask. \$2.37; Neosho Preaching Place, Kyle, Sask. \$4.25; Lutheran Ladies Aid, Inwood, Man. \$2.00; M. I. Berg, Buchanan, Sask. \$1.00; Elm Bank Ladies Aid, Dacotah, Man. \$2.00; Skandia Ladies Aid, Armena, Alta. \$3.00; L. A. Bastness, Hagen, Sask. 50c.; St. Olaf Ladies Aid, Viceroy, Sask. \$2.00; Provost Ladies Aid, Provost, Alta. \$2.00; Hanley Luth. Ladies Aid, Hanley, Sask. \$2.00; Northfield Ladies Aid, La Glace, Alta. \$5.00; Magnhild Dragseth, Columbine, Alta. \$1.00.

— Thank You!

March and April Renewals:

Mrs. I. Moen, Ben Broste, R. Thompson, Lars Senum, Mrs. G. Senum, H. Ellefson, Miss. C. Senum, A. Anderson, Miss. I. Johnson, C. Thompson, J. Tunem, I. Kvinlog, S. Kvinlog, Rev. C. L. Dalseide, O. Christianson, H. A. Findahl, E. Arneson, Rev. H. F. Johnson, Ed. Berstad, O. Kirkelund, H. A. Hanson, J. Solstad, B. Wehrkamp, Mrs. M. Madson, Mrs. G. Lofto, Rev. O. L. Falkeid, Mrs. T. J. Odegard, Rev. A. H. Holm, H. Nelson, Mrs. M. Agrey, Wm. Agrey, J. A. Bergum, Rev. L. J. R. Larson, Mrs. S. Lomness, Marie Frederickson, Mrs. Olina Hauberg, A. Holmberg, K. Skonnard, M. M. Bergquist, Mrs. P. L. Windh, E. Kvam, Mrs. H. Andal, H. Braaten, Mrs. S. Rogness, Mrs. S. C. McDonald, Math Sather, Mrs. A. Anderson, Mrs. L. Brun, Mrs. O. M. Dragseth, Steve Johnson, E. J. Tuttroen, Mrs. P. Herrem, Agnes Hanson, Adolph Pederson, Mrs. H. Huseby, Henry Johnson, Rev. H. T. Egedahl, Mrs. O. Sorestad, H. T. Hamre, N. Fjeldheim, T. Fjeldheim, C. A. Haltug, E. E. Gordon, M. Johnson, Mrs. M. Soli, O. A. Broughton, Mrs. E. O. Elton.

New Subscribers:

Miss. A. Lande, S. Lande, Carl Pederson, J. Schule, E. Odegard, Mrs. H. Mills, J. Seime, Mrs. P. Halvorson, P. Frederickson, Mrs. Sigrid Enebo, J. H. Olson, Lawrence Olson, A. Jensen, E. Pederson, C. J. Christopherson, O. Haave, Mrs. H. Swanson, A. H. Melbo, J. Hoveland, Lawrence Broughton, Mrs. Chas. Anderson.

May Subscribers.

Renewals: Ole Aasen, P. K. Johnson, Mrs. T. O. Rice, P. Stenson, Paul Ellingson, Mrs. H. Ellison, Mrs. A. Kvigstad, I. Evenson, K. S. Sivertson, Rev. K. A. Knutson, Mrs. Ed. Johnson, Mrs. T. Bonli, A. J. Bergum, Anne Krislack, O. C. Johnson, O.

For God so loved the world,
that he gave his only be-
gotten Son, that whosoever
believeth on him should not
perish, but have eternal life.

THE GOOD SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.
ORGAN OF THE NORWEGIAN LUTHERAN CHURCH OF CANADA.

Winnipeg, Man., June 1936.

MY UTMOST FOR CHRIST

I have noticed that this has been the main theme used by the Women's Missionary Federation and the women of our Church this season at their circuit meetings and other gatherings. Reports have come to me that they have had very blessed meetings around this theme and that many of the women have been gripped by its challenge. My soul, too, has been stirred. Its challenge has constantly ben ringing in my ears and heart the entire spring. It is a wonderful theme, and if the women of our Church will carry out what it implies and the pledge it contains, our Church will witness a growth, an expansion, intensity in its work and an ingathering of souls as never before. **It will mean a new day for our Church.**

We are very grateful to the W. M. F. and every member of our Ladies Aids, Mission Societies, Lutheran Daughters of the Reformation, etc., for the splendid service rendered in the past, but if you can honestly say: My Utmost for Christ and carry it out by the grace of God, we will have an intense, reviving and earnest activity in our Church unheard of in its history — an activity that will bring untold joy and blessings to our schools, to our Home and Foreign Missions, to our Charities and Pensions.

But it is not only our women that need to be gripped by a holy zeal and enthusiasm to do their utmost for Christ. No one needs this holy zeal and enthusiasm more than we men do and the young men, the maidens and the children. Suppose then that you and I, the men and the women, and the children of our Church could honestly and truthfully say — every one of us: My Utmost for Christ. What do you think would happen? What a life of self-surrender, self-denial, self-sacrifice and in consecrated devotion for the Kingdom that would be! The members of our Sunday Schools alone would easily raise the \$875,000.00 (that we are constantly struggling with), the amount needed to take care of our missionaries at home and abroad, the teachers at our schools, our children's homes and other works of charity. To this we could even add the \$80,000.00 needed for Pensions.

My Utmost for Christ is our pledge, and yet only \$152,208.51 had come in on May 22nd, the first four months of this fiscal year for the 1936 ingathering, from 325,000 confirmed

Gronsdahl, A. Kvemshagen, P. Olde, Mrs. E. Dyrland, Mrs. P. Olson, Rev. I. Saugen, Rasmus Bergseth.
New: Christ Olson.

Annual Financial Report of Hyrden. June 18, 1935 — May 31, 1936

Balance on hand
June 18, 1935 \$261.86

Receipts:
Subscriptions \$211.36
Gifts 86.50
Advertising 56.00
Old Debts 8.00
J. Soberg for 'cut' in
July '35 no. 2.65
Stamps .30
Accrued interest 1.70
Double-Money-Plan 205.35

Total \$571.86

Total \$833.72

Expenditures:
Printing \$254.03
Rev. K. O. Kandal 240.00
Stamps and envelopes 7.84
Exchange on checks 1.00
Transfer charges on money
tionery for Y.P. page 1.00
Rev. J. J. Akre 3.00
Wrappers (300) .50
Paste .40

Total \$508.84

Balance on hand May 31, '36 \$324.88

Respectfully submitted.
B. O. Lokensgard
Business Manager.

members or 514,000 souls. Can it be possible that we have done our utmost for Christ? No, just wait a minute — let us stop and think — we have evidently not started yet — not yet? and our time for service is soon passed. By all means let us start today to carry out the tremendous challenge: My Utmost for Christ for the salvation of a Lost World.

"The traveler in beautiful Edinburg stands reverently in an old graveyard surrounding the building of the notably historic Greyfriar's Church. It was in that open church yard, several centuries ago, that a multitude of utterly dedicated men signed the National Covenant, the old Earl of Sutherland himself leading the way. As you gaze upon them, that day, do you see what they are doing? They are opening the veins in their own arms and signing the covenant with their own blood. And shall Christ's people, redeemed by His own blood, hesitate for one moment to dedicate unto Him their every talent, their time, their money, their learning, their love, their lives, **their all**, that He may have His way with all mankind, today, tomorrow, and beyond, forever?"

Yes, My Utmost for Christ.
A. J. Bersaker.

THE SECOND QUARTERLY INGATHERING.

A call for a full surrender to the Lord Jesus for a deepening of the spiritual life and intense work in our Church and the Kingdom of God.

On May first we entered upon the second quarter of the fiscal year for the 1936 ingathering. \$99,434.36 or 11.3% had come in by April 30th, the last day of the first quarter. It should have been one-fourth, 25%, or \$218,750.00. We realise that the weather conditions in February and March greatly retarded the ingathering, but now the second quarter is certainly a very convenient season for this work. From the open tomb Lord Jesus to the outpouring of the and victorious resurrection of the Holy Spirit on Pentecost and the beginning of the invigorating Trinity Season should especially be a period of intense, reviving and earnest activity in our Church. This is indeed the accepted time.

One-half of the 1936 apportionment by the close of the second quarter is our aim and our task in order to save thousands paid out in interest and in order to avoid the possible severe weather and impassable roads of the last two months of the year the ingathering.

Will you kindly do all in your power which mak it impossible to complete that your congregation, your organizations and you as individuals may make every effort and concentrate upon the 1936 ingathering NOW — by the weekly giving and envelope system, by mission festivals and mission offerings, by substantial contributions from your organizations and from individuals, by the Penny-a-Meal Plan, etc. — in order that our church may reach one-half by July 31st? **It can be done** but it depends upon **your active participation** the second quarter.

Encouraging reports come from those who used the Penny-a-Meal Plan during Lent. Be sure that the **workers' committee collect** every container. If you for some reason have not been able to use this plan so far this spring, remember that there is still time to place them in the homes to be collected some time in June.

There are many causes worthy of support. We are interested in the Kingdom of God everywhere, but the work of our own Church is our first obligation and claims above all our love, our support, our interest and concentration. Our Church has agreed on a working program in the field of Christian Education, Home and For-sions. We have pledged ourselves before God and men to support this foreign Missions, Charities and Pen-gram and take care of our mission-

aries both at home and abroad, our teachers at our schools, the children's homes and work of charity and the retired and worn out pastors and pastors' widows. This is our common responsibility.

"Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Act. 1: 8)

A. J. Bergsager, Gen. Field Supt.
N.L.C.A.

WOMEN'S MISSIONARY FEDERATION

Mrs. S. B. BRUN, Editor,
Broderick, Sask.

LITTLE PLACES

"Father, where shall I work today?" And my love flowed warm and free. Then He pointed out a little spot, And said, "Tend that for Me."

But I answered quickly, "Oh. No! Not there, Why, no one would ever see No matter how well my work was done —

Not that little place for me!" Then the word He spoke, it was not stern;

He answered me lovingly "Oh, little one, search that heart of thine

Art thou working for men—or Me? Bethlehem was a little place, And so was Galilee."

WHAT CAN I GIVE

This question comes to all of us if we wish to be helpful to those with whom we come in contact. It also faces us in the church work and perhaps in each case we say "We just haven't a thing to give, we can barely help ourselves." But let us stop to consider — have we taken full inventory of our resource? To one discouraged we can give a hearty hand-shake and a friendly smile, thus giving him a feeling of cheer and renewed strenght. It may be our Minister or another friend, take time to pray for them for we know God answers prayer and we have now given something more, we who had nothing to give — we have given of our time. Time put into Ladies Aid and L.D.R. work cannot be valued in dollars and cents but it usually is the ever dependable stand-by of the church and tho we feel we have no talent for leading an Aid or training young girls we can encourage others and be a cog in the wheel each one of which has an important part in the work. We know if a cog is missing a cog-wheel cannot run smoothly. May none of us be the missing cog. The one who sweeps the church floor is as truly a cog in the wheel as the one who leads the meeting or the singing.

When entering the place of worship, give thanks that we can worship God in peace. The old martyrs would appreciate it. Do we think of how long the janitor has been on the job to make the room warm, how the hymn-books happen to be in place, does the floor always stay clean and the seats remain dusted? The janitor probably thinks he has no talents — He has money. He is a faithful cog in the wheel. We can all pray for our congregation and Minister thereby sharing triumphs and discouragements, making joys greater while loads will be lighter. Empty seats! What a disheartening sight for the Minister. Here each one can give his or her presence, fill our place, and the menace of empty seats will be overcome.

What can we give? Small contributions, regularly given is far preferable to larger occasional ones as it forms a habit of regularity and system, fosters co-operation and gives the individual with small income an opportunity to take part. If families with small means would only give 10c. per week the fact that all gave would bring undreamed of results both spiritually and financially. The mission-boxes are the greatest aid to giving that I have ever seen. — Mrs. H. L. Egland.

He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

MRS. MOE'S MISSIONARY BOX

"That there missionary box," said Mrs. Moe, surveying it with her head on one side, as it stood in state on the best parlor mantel, "That there missionary box is worth its weight in gold two or three times over to me. You'd never believe it Mis' Dahlby, the things I've been alearnin' of ever sence Mary Torvie, she brought it home, or rather the mate to it, an' sot it out on the dinin' room shelf, an' told me sh'd brought me a present from meetin'."

"Do tell me about it!" said the new minister's wife, with girlish pleasure at the prospect of a story.

"I've half a notion to", replied her hostess. "You've got a real drawin' out way with you, Mis' Dahlby. Some way you make me think of Mary Torvie herself, that was the beginning of it all, she that's a missionary to China, now—my niece, you know. You've got jest her colored hair and you're light complected like her, and you laugh something like her, too. Mary was always a master hand for laughin'. I remember how she laughed that afternoon when she come in with them two boxes, an' sot mine on the shelf out there. She knowed I warn't the missionary kind. I do' know but she doe it jest for a joke. It was five years ago, you know, and I was scrapin' along with my boarders, an' rent was high an livin' higher, an' I had hard times enough to make both ends meet, I can tell you, though it warent half as hard times as I thought it was. I was that down-hearted that everything looked criss-cross to me, and I'd got to have hard feelings against every one't looked 's if they got along easier 'n me, 'n I 'most give up going to church at all, an' I won't say but what I had murmurin's against Providence—fact is, I know I had—if you be a minister's wife. An' so it was work, work, from one week's end to another, an' I never thought of nothin' else. Then Mary Torvie she come home from school, where she'd been ever sence she was fifteen, for she took all the money her pa left her, to get an edication, so's to teach; an' she got a place in a grammar school an' come to board with me, an' she'd heard about missions to that school till she was full of 'em, an' the very first meetin' day after she came, she walked out in the kitchen, an' says she:

"Aunt, a'n't you comin' to missionary meetin', down to the church?" says she. 'I'll meet you there after school,' says she.

"An' if you'll believe me, Mis' Dahlby, I was that riled that I could have shook her! I says:

"'Pretty doin's 't would be for me to go traipsin' off to meetin's an' leave the i'nin' an' the cookin', an' set alongside o' Lawyer Sanders' wife hearin' about—the land knows what! Folks had better stay at home an' see to their work,' says I. But law! nothin' ever made Mary Torvie answer back. She jest laughed and said 'Good-bye,' an' I stayed and pattered over the kitchen work till I was hot as fire inside an' out; an' 'long about five o'clock, back she come with them two boxes.

"I've brought you a present, Aunt Anna," says she, settin' it down. An' when I see what it was, I just stood an' stared. 'Twarent that one there, 'it was one just like it, an' it had a motto written on to one end, 'What shall I render unto the Lord for all His benefits to me?' "

"'Well you're smart!' says I: an' Mary she jest dropped into a chair an' laughed till I couldn't help laughin' too. 'Great benefits I have,' says I, standin' with my arms akimbo an' lookin' that box all over. Guess the heathen won't get much out o' me at that rate!

"'I s'pose that depends on how much you render,' says Mary, says she. 'You might try at a cent apiece awhile, jest for the fun of it. Nobody knows who's got this motto, you know, an' even a few cents would be some help,' says she.

"' 'Bout's many as grapes off of

bean-vines, I'd get!" says I; for I was more than usual low-spirited that night, an' I jest made up my mind I would keep count, jest to show myself how little I did have. "Them few cents won't break me." I thought, an' I really seemed to kinder enjoy thinkin' over the hard times I had, while I was settin' the table, with Mary helpin', an' I kep' saying little mean things, about how I s'posed she wanted me to put in a cent for the smoky stove, an' for the bread that warn't light, so't I knew all the boarders would be grumblin' at supper, an' plenty more in that line, that she never took no notice of. Mis' Sanders said once that Mary was a girl of great tact, an' I guess I know it better'n any one else.

"Well, the box sot there all that week, an' I used to say it must be kinder lonesome with nothin' in it, for not a cent went into it till next missionary meetin' day. I was sittin' on the back steps gettin' a breath of fresh air when Mary come home, an' I called out to her to know what them geese talked about to-day. That was the livin' word I called 'em—'them geese!' Well, she come an' set down alongside o' me an' begun to tell me about the meetin', an' it was all about Injy an' the widders there, poor creturs, an' they bein' abused an' starved an' not let to think for themselves—you know all about it better'n I do!—an' before I thought, I up an' said:

(To be continued)

YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. Vinge, Editor,
Fairy Glen, Sask.

WHAT MORAL PROBLEM IS GREATER BY THE DANCE

"Facing the World with Christ" is our convention theme and it brings to mind the words of Paul, "But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me and I unto the world." Gal. 6:14. We see in this verse three crosses; Christ crucified, the world crucified, and I am crucified. The Roman soldiers gambled about the garments of our Savior at the foot of His cross some 1900 years ago and the world hasn't changed much since. Let us face our present world in the light of that same cross having the "mind of Christ."

Come with me, if you will, into our House of Mercy at Fargo where we have cared for about 100 unmarried mothers from North Dakota every year and spend a few moments with these lives who have tried the world with all that it has to offer in order that we might learn of them which attitude to choose in our relationship with the world.

"I used to teach in Sunday school and go to Luther League," one girl remarked, "but I used to go to dances too. If I could begin again I would continue at Luther League and Sunday School but I would not go to dances. Mother warned us against it but I would sneak out when she wasn't around. The dance has been the cause of my downfall. I wish I could live my life over again."

"Mother used to take me to dances," another girl stated. "She did it to be good to me but I think it would have been better if she had been stricter with me. I also used to go out with older girls and they would invite me to dances with them and I went. Now I should like to go back home and tell to watch their step. Even though I have fallen I want to make something of my life but it is too bad that I didn't stop and think before it was too late." The girl who spoke is one of the very young mothers we have had in the Home. For a fact, the community thought she was so young she didn't realize the seriousness of her mistake, as she seemed so happy and carefree. She herself said, "No one knew it, but I cried all last summer."

"I started to travel with the wrong crowd when I was a junior in high school," still another declared. "We used to go to dances where they also drank. They called me 'chicken' because I hadn't been drinking as much as they so I made up my mind

I could be as much of a sport as the rest of them so I did it just to be a good sport and be considered popular and gay. It was nothing for me to go to a dance, come home, sleep for an hour and then go to school. Father used to ask me to read from the Bible for him when he was sick in bed. I knew he was dying so I would read to him, close the book and then go to a dance. I couldn't look father in the face because we used to pray together at his bedside before. If I had only taken mother's advice; but I wouldn't see it then. As I face the world now I see things entirely different as I do not care what they would tell me. They could just never make me do those things again. I could never go with them. If I could live my life over again I wouldn't do any of those things which I have been doing and everything would be different." She closed by praying that she might warn someone against the pitfalls into which she has fallen.

"If it hadn't been for the 4th of July dance last year," another young mother stated, "I wouldn't have been at the House of Mercy. I used to go around with the crowd before I was confirmed but then I quit until last 4th of July when I joined them again and we went to a dance and didn't come back until about four o'clock in the morning. Oh, how I have cried over my past! It haunts me all the time to think what a big fool I have been. I feel like a thorn among the roses and as a sheep that no mother would claim. Why haven't I awakened before from the sinful sleep which I have been enjoying? If a person could only live one's life over again!"

These quotations are just some of the voices from within our Home. I am not quoting them because they are different but because they are the common testimony of our House of Mercy family. From time to time 75 to 90% of our girls tell us stories as quoted above tracing their downfall to the dance.

"Too late" and "I wish I could live my life over again" are words commonly used at our House of Mercy and they can be placed over the ives of each one of our girls when they began to see the folly of their sins, pay for the consequences and especially when they realize that they have sinned not only against themselves, and others but also against God. After all that is what brings the greatest remorse to an honest soul.

An young Christian writes that she used to invite her friends to dances but now she has changed and she wants them to know her Jesus. She believes God has forgiven her for her sins but she is in remorse over the fact that she can never blot out the influence she has left in their lives. Woe unto the world because of occasions of stumbling! One of the big problems of our schools today is the high school dance. One Luther League president, a senior this year in school, stated that she would never have learned how if it had not been for the school dances. She said also that at least one half or maybe even three-fourths of the girls in her school could say the same. We sometimes forget that the school dance is just a kindergarten for the vulgar public dance.

At the National Conference of Social Work at Kansas City last summer (1934) the Salvation Army reported that they had cared for 6,500 unmarried mothers over a period of two years. 500 of those girls were under 15 years of age. The outstanding causes of their downfall are the dance, bad environment, bad companions and false promises.

"I used to say I could go places where I could go places where I could take Jesus with me," one compromising girl declared, "but I have changed my mind. I cannot go where I think I can take Jesus with me but only where Jesus takes me." We want to assure our youth that Jesus never takes us places where thousands of lives have been wrecked. "Follow me," He says, and we see His bloody footprints going on before. Let us follow Him closely and the world will lose its glamour.

With these quotations and summarized statements it is quite evident that the moral issue created by the dance is that of sexual immorality. When the dance is the fore-

runner of sex sins both in thought and deed I think we must agree that it can not possibly come from Christ but rather that it must be of the world for it can not be both. It must be one or the other. Shall we then be friendly towards it? In James 4:4 we read: "Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God." In other words, we cannot be friends of the world and of God at the same time.

The challenge to our Christian youth today is to go forward not to our glory nor in our strength but in the glory of the Cross of our Savior and in His resurrection power having our spiritual eyes so fixed on Him that we shall rejoice in an uncompromising attitude to the world with all that it has to offer, crucifying the world unto ourselves and also crucifying ourselves unto the world. With the mind of Christ let us then face the world going forward in the crusade of the triple crosses of Gal. 6:14, making Paul's words our very own: "But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me and I unto the world."

"Turn your eyes upon Jesus,
Look full in His wonderful face,
And the things of this world will
grow strangely dim,
In the light of His glory and grace."
Clara J. Jones, Field Sec.
North Dakota House of Mercy
Fargo, North Dakota.

Books you ought to Read

Scriptural Evangelism, by Pastor C. K. Solberg.

This is a new book on an old topic. The book is divided into two parts, Prose and Poetry. The poems are challenging and inspirational. Some make fine recitations for Luther League Meetings.

The book is timely. Laxity and worldliness, lack of enthusiasm in service, neglecting opportunities — briefly the sins that so easily beset the church and the christian are fearlessly exposed and a remedy suggested. It might be said that the principles set forth in this book are the very ones that Pastor Solberg has held forth in his long and active ministry in our church.

There is a fine chapter on Personal Consecration, one on The Place of Prayer, and others. How Can We Best Counteract the Fanatical Sects is a timely chapter in our time of strange teachings. In the last chapter the author deals with the question of Divine Healing. All may not agree with his interpretation of the scriptures here, however he effectively brings the question of Divine Healing to the fore. Beside dealing with the question, he cites instances of healing in his own family, and also sets forth the method of procedure that he follows in a healing service.

The book is practical and is much needed. Buy it and read it. It can be had for only \$1.00 from the author or from our Publishing House.

— A. M. Vinge.

DOUBLED MONEY PLAN.

Elsewhere in this issue will be found the encouraging report sent in by the Business Manager of Hyrden. It has been a source of great encouragement to see the fine response to this plan. It shows that Hyrden has a place in the hearts of our people. The gifts have been gratefully received.

Since not quite enough money has come in to lift this debt, some money was borrowed from the General Fund of Hyrden so that the former editor has now been paid in full. However, the Double Money Plan will be continued until further notice to make up this amount. If there are organizations or individuals who would like to share in this support of our paper, send contributions as before to the Business Manager, for the Doubled Money Plan. Again we express our appreciation.

— A. M. Vinge.

COMMENTS.

Due to the fact that only one answer has come in for the Bible Questions there will be no new questions in this issue. There will therefore be an opportunity to send in answers before July issue.

The Convention at Saskatoon is now near at hand. The program for the Convention promises an edifying and inspirational program. Let us all pray for and plan to come to the convention.

Pray for our convention, Bible Camps, and other activities. May there be seasons of refreshing from the presence of the Lord.

ANNOUNCEMENT.

God willing, Nordlands Congregation are having a three (3) weeks Camp Meeting 24 miles North and 4 miles East of Swift Current which also is 4 miles East of Stewart Valley, Sask., at the Stewart Valley Beaver Flat Bridge from June 19th to July 12th inclusive. Rv. Brekke from Frontier, Sask., and Rev. G. M. Trygstad from Camrose, Alta, will be here part time with others. Meals will be served on the grounds on the 'Free will offering plan.' Bring your own tents and bedding. Had a camp last year and was greatly blessed. Come with prayer to God and bring your friends. Ole D. Austring, Sec. of Com Stewart Valley, Sask.

BIBLE CAMP

Provost Young People's Bible Camp at Lake Thomas, four miles east of Viking, Alberta; July 7—17. For information write Rev. Ivar Saugen, Viking, Alberta. *

Swift Current Circuit meets at Trinity congregation, Rev. I. O. Thvedt's charge, Cabri, June 28—30. You are invited to be present, and asked to unite with us in prayer for God's blessing upon the meeting.

K. O. Kandal, pres.
G. J. Ostrem, sec'y.

The Women's Missionary Federation holds its annual Meeting at Trinity, Rev. Thvedt's charge, June 28—30. The Theme for the meeting: "My Utmost for Christ". Guest speakers will be: Mrs. Laura Brun, pres. of Dist. and Miss Jane O. Thorpe, Federation secretary.

Mrs. I. O. Thvedt, pres.
Mrs. G. J. Ostrem, sec'y.

The Moose Jaw circuit will meet at Viceroy, Sask. June 23—25. Rev. Jacob Stolee, Macoun, Sask. will introduce Psalm 1. English language used throughout. The pastors are asked to be present for a conference on June 22, 4 p. m. S. D. Sorgen.

The Young People's Luther League of Yorkton Circuit will hold its meeting in Preeceville, Sask., P. C. Haaland, pastor, on July 10—12.

The Theme of the convention will be "Facing the World With Christ". All the pastors in the Circuit are invited to take part. Prof. K. Bergsagel, of Outlook College, will be with us throughout the whole session and we also hope Dr. Lavik will be able to be with us a day of the meeting. Singers who can take part in the mass choir please practice on the following songs in "Frydetoner"

51—God be with You
54—Softly the Daylight Fadeth
57—Have Courage to Say No
89—They are Drifting Away
M. Aandahl—Circuit Pres.
Pr. P. C. Haaland.

NOTICE TO SUBSCRIBERS

Kindly note the date of expiration of your subscription to "HYRDEN." Paper will not be sent after expired date unless renewed. Renew early to insure against discontinuation.

Luther League Convention in Saskatoon.

The following information regarding local arrangements have been received from Rev. Lokensgard:

Luther Leaguers should report at our church on Eastlake (Zion Luth.) Thursday afternoon. (July 2nd). A brief consecration meeting will be held there at 4:00 p.m. in the Westminster United church, in the same block as our church, where all sessions of the convention will be held.

Meals will be served by the Zion Lutheran Ladies Aid in the church basement. Rooms are available at the Y.M.C.A. for 50 to 75 cent per night, and at the Y.W.C.A. at 50 cents. Convenient camp grounds will be arranged for those who wish to camp. It will also be possible to obtain lodging in private homes at very low rates.

K. Bergsagel, president.